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TWO

# ADDRESSES

BEFORE

## THE MEDICAL SOCIETY

OF THE

### STATE OF NEW YORK.

IN SESSION AT ALBANY, FEBRUARY 1 & 2, 1848.

BY THOMAS W. BLATCHFORD, A.M., M.D.,

PRESIDENT OF THE SOCIETY.

PUBLISHED BY ORDER OF THE SOCIETY.

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ALBANY:

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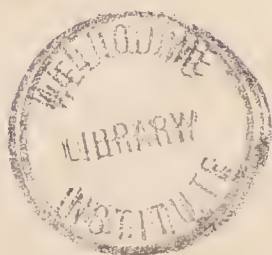


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## PRELIMINARY ADDRESS.

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GENTLEMEN:

Our present bye-laws render it incumbent "upon the President of this Society to make a communication at the opening of each annual meeting, setting forth the state and condition of the medical profession in this state, with such suggestions in relation to its improvement as he shall deem appropriate."

In the discharge of this primary duty, allow me first to say—and I say it sincerely—that I feel entirely inadequate to the task you have imposed upon me. This is not a position I ever either coveted, asked for, or expected. You know that you perfectly surprised me into it, and had I not, by the suddenness of the announcement, been rendered insensible to duty, I should promptly but respectfully have declined the honor conferred. Still I trust my heart is not yet so insensible that I cannot appreciate your motives. The good opinion of my medical brethren is to me a valued treasure. I prize it highly. How can I do otherwise. The approbation of the wise and the good has ever been one of the highest incentives to virtuous action, and if my election is the evidence that the small effort I have made to expose quackery and sustain the honor of our profession meets with your approbation, happy shall I be. And though I am conscious that you have mistaken my qualifications for this honorable office, I will not now be deterred from attempting the discharge of its duties. I love my profession, and if I know my own heart, I wish to see it elevated to its proper rank and assuming for itself that high position which will be accorded to it by universal acclamation when things shall be called by their right names.

Since we last had the pleasure of meeting together, a very important event has transpired in reference to medical reform. One of the most numerous, learned and venerable assemblages of physicians, that was ever gathered on this continent, met in Philadelphia to confer together upon the best means of advancing the dignity and the usefulness of the medical profession. Their proceedings having been published in full and extensively circulated, you are presumed to be as well acquainted with their deliberations and conclusions as he who addresses you. Permit me, however, just to say, that the result thus far has entirely surpassed any thing which had been anticipated by those of us who first moved in this great matter. From one quarter only have we heard a note of disapproval, and that is so distant, so far away, so near the "going down place of the sun," that it may not after all be so full of discord as at this distance it appears to be. True it speaks of "this Society having no right to call a *national* convention." But we, as a Society, assumed no right. It surely is the privilege of any number of freemen to invite other freemen to a convention. As such, we merely *invited* American medical men to meet together for certain specified objects. They met and harmoniously and unanimously resolved to meet again, and again we met and the cheering result was, as you all know, besides other things, the organization of the AMERICAN MEDICAL ASSOCIATION, whose influence will doubtless be felt for good all over this continent at least. And now, I ask, was not the promptness with which the almost entire profession responded to our humble *invitation* at once a *proof* that some action was deemed necessary, and a *guaranty* that what has been resolved will be accomplished. I trust this society will always be fully and ably represented in that important national institution.

The Philadelphia delegation and committee of arrangements, deserved, as I know they received, the thanks of the convention for their excellent and ample accommodations, and their hospitable entertainments. Certain I am, that all who had the honor to attend that convention, must set a higher value upon their profession than ever. They must feel their heart glow with an unusual degree of fraternal attachment when they remember the gala-day reception they met with from their medical brethren resident there, who seemed to vie with each other in extending an o'd fashioned welcome straight from the heart. It is upon such occurrences the memory loves to dwell. Take it all together, it was emphatically "a feast of reason and a flow of soul."

*Gentlemen:* You well know how pleasant it is to meet in consultation, when the remedies administered respond to the intention, and we can feel assured that our patient is doing well, and how greatly previous anxiety enhances this feeling of satisfaction. Such, metaphorically, is now our condition as a Medical Society. In seasons gone by, our deliberations have been, you all know, painfully perplexing. The patient, as we sometimes express it, was in quite a bad way. What course to pursue and what prognosis to give seemed very difficult to determine. Some of our friends, viewing the case as hopeless, appeared to be satisfied by opposing all plans for relief and proposing none; while others, not perhaps impressed with any deeper sense of the vast importance of the case, but possessing only a little more native energy, were unwilling to abandon it to "expectancy," or even to relax any judicious effort for restoration, while they conceived even a distant hope remained. And now, gentlemen, it is my pleasure, as one of the attending physicians, to announce to you that our patient is most happily convalescing.

But, to drop the figure, I doubt whether, during any portion of our past history, the medical profession as a body ever occupied more enviable ground, and whether it was ever more highly respected by the *intelligent* part of community, than it is at the present moment, notwithstanding the great prevalence of quackery in certain quarters. The formation in the city of New York of the Academy of Medicine, and the formation of other voluntary medical associations in various parts of the state, are drawing wide and distinct the line of demarcation between science and quackery. It now rests with medical men themselves to make the triumph perfect. If a general determination prevails to sustain, on all occasions, the interests and the honor of the profession by a strict observance of ethical rules, as well in our intercourse with one another as in the faithful discharge of our duties to the sick, we shall then prove the victory complete.

It becomes my painful duty to announce to this society the death of one of our earliest friends—one of our oldest permanent members—Charles D. Townsend, M. D., of this city, died on the 17th of December last, full of honors and full of years. He was elected a permanent member of this society in 1815, two years after our organization. He leaves but one survivor of a previous election, the late venerable President of the New York Academy of Medicine, and long may he live to add wise counsel to a bright example. Dr. Townsend has served this society at different times in the capacity of Secretary, Treasurer and Censor, and until the infirmities of age had

rolled up their insurmountable barriers, he was always with us taking part in our deliberations. He enjoyed in an eminent degree the confidence of a large circle of friends, both lay and professional, and reaped more than the ordinary reward. Death has also laid his relentless hand upon one of our honorary members; George McClellan, M.D., a distinguished surgeon of Philadelphia, and formerly a professor of surgery in Jefferson Medical College, and upon Ithamar B. Crowe, M. D., our worthy delegate from Jefferson county, a distinguished and zealous naturalist. Both these gentlemen were cut down in the very meridian of usefulness, and both were called to obey a sudden summons. Dr. McClelland, after only a few hours illness, and Dr. Crowe being drowned while on a botanical excursion. It remains with you to say what action shall be taken in reference to these events.

*Gentlemen:* I have but two or three suggestions to make for your consideration. It will be seen from the proceedings of the National Medical Convention, to which allusion has already been made, that a code of medical ethics was unanimously adopted by that body. On comparing it with that adopted by this Society in 1823, it will be found, with but few exceptions, substantially the same, though differently and perhaps more conveniently arranged. Would it not be well in order to secure a uniform code throughout the United States, for this society to adopt it in lieu of the one which now governs us, and recommend to the respective county societies to do the same; and furthermore, whether we adopt the national code or abide by the one we have already adopted, will it not be advisable to appoint a committee to select such parts as would give the public a proper understanding of the nature of, and the reasons for, such regulations, and request the local societies to procure their publication in one or more of the newspapers published in the respective counties of this state. The misapprehension of this whole subject by the public generally, and it is to be feared, in too many instances, by the profession itself, would seem to render proper, if not necessary, some such effort, that it may be every where known that the etiquette observed by educated physicians is not mere arbitrary law, designed for their exclusive benefit, but a set of wholesome regulations, calculated to promote the welfare of the community at large equally with the honor and comfort of the profession.

I am glad to see that both the "American Medical Almanacs," (Boston and Philadelphia,) for the present year, contain the national code entire. In these publications will be found, besides this code and other matter of daily import-

ance, medical statistical information, interesting to the whole profession. Every physician especially should possess himself of a copy.

It has always appeared to me that too much of the time of this society is taken up in choosing our officers. One sitting and that generally a long one, is thus devoted to a comparatively small object. The time thus spent might be profitably employed in giving and receiving important information. I would, therefore, respectfully suggest that our bye-laws be so amended that a committee be appointed at an early stage of our deliberations, to prepare one, two or more general tickets, (embracing all our officers now chosen by ballot,) to be balloted for at one time; and in order to give ample opportunity for deliberation in more important matters, as well as in this duty, the balloting need not take place until the afternoon of the the third day. I would recommend that a committee be appointed to take this into consideration, and if deemed advisable, report an alteration of the bye-laws in conformity with this suggestion.

I would further suggest, whether the twenty-third rule of order should not be so altered as not to make it the duty of the chairman to appoint all the committees, but to let that duty devolve upon the society at large by a *viva voce* nomination. The objection, as it strikes me, to the appointment of all committees by the President is his limited acquaintance with the members of the society, necessarily limited from the short time that we are together, and the constant succession of new members, which are usually so many new faces. If the chairman was acquainted with all the members, as is the case in most societies where the meetings are either very frequent, or very protracted, it would seem to be a very befitting duty for him to perform.

With these few observations, gentlemen, permit me to welcome you here and announce to you that we are now ready to proceed to business.

## ANNUAL ADDRESS.

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GENTLEMEN :

The selection of an "appropriate subject" for consideration on this occasion, I have found to be not the easiest part of my duty. I had thought of writing something on *Medical Equity*, and giving my views upon this important branch of ethical science. I, however, abandoned this idea when I reflected that ethics was a subject occupying, as it were, a middle point between theology and metaphysics, and could not well be reached except by paying tribute to one or both of these moral coördinates, a labor requiring more reverential circumspection than it was at present in my power to command ; and then whether as regards the two theories which divide ethical writers I was a *sentimentalist* or a *utilitarian*, I could not readily determine. After, however, dipping a little into the subject, it strikes me the simplest basis of *medical* ethics, and the one most in accordance with truth, is to be found in that beautiful passage of scripture which we are all so ready to admire yet so backward to adopt: "\* \* \* \* *all things whatsoever* ye would that men should do to you, do ye even so to them, for this is THE LAW and the prophets." If in our intercourse with each other, professionally or otherwise, and in our intercourse with our patients, or, if in the conduct of the public towards medical men, this simple rule should be adopted as THE LAW, the necessity for such a dissertation would in a great measure be superseded. On the whole, I have concluded to occupy the hour required of me, upon a subject which in imagination will doubtless carry many of you back to the period when elementary knowledge and not its practical application, when the tutor and not the patient, the library and not the bed-side, engaged your attention : and when you sought among the muses and light literature, a necessary relaxation from your severer studies.

I shall invite your attention to the *History of the Temperaments* ; not pretending to treat my medical brethren with any

thing new, the subject does not admit of it, but only attempting to stir up their "minds by way of remembrance." Of course for my facts I am entirely indebted to the authors I have consulted; and when I find a fitting thought ready dressed, I shall, *sans cérémonie*, take the liberty of showing it up without dressing it over, unless I may conceive that a new suit would make a better fit.

In as much as the custom has long prevailed of delivering the annual address in the assembly chamber and inviting the attendance of the honorable the legislature, I shall endeavor as much as possible to divest my subject of all technicality, and if in this respect I differ somewhat from most of my honored predecessors, I trust no one will attribute it to arrogance, but to the simple desire of being understood, by a somewhat popular audience.

To a reflecting mind, perhaps, there are very few phenomena more interesting and wonderful than the vast variety of the human face, no two individuals carry the same countenance, each has a cast of its own, and every mind presents qualities peculiar to itself. "No similarity of circumstances," says a late writer, "can secure similarity of character. Individuals born of the same parents and in the same house, nourished on the same maternal bosom and dandled on the same knee, educated by the same masters and subjected to the same authority, introduced to the world at the same period and moving in the same society, are as different as the clumsy Japanese and the elegant Circassian are in body, or the ferocious Tartar and the harmless Hottentot are in mind. Though all are *generically* alike, all are *specifically* dissimilar. Though all are cast in the same mould, all come out with distinguishing personalities. Beauty adorns one, deformity marks another, while judgment, or imagination forms the peculiar trait of a third. Indolence and activity, talent and stupidity, passions the most headstrong and affections the most engaging, may thus be found growing out of the same soil." One man is so irascible that kindness itself becomes irksome, and playfulness is construed into insult; in another, wit and humor so abundantly predominate that he is willing to run the risk of offending his best friend, rather than lose an opportunity of enjoying a good joke; while a third is so dull and heavy that the sweetest music excites in him not the least emotion, and his imagination is so sterile, that even the delirium of a fever never raises him to the regions of a brilliant fancy. One man courts applause by diving into enterprise or defying danger; while another seems only careful to shun observation by hiding himself in his own solitudes, or modestly pursuing "the even tenor

of his way." One is generous to profligacy, another frugal to meanness, and a few amid the diversified crowd," says the elegant Good, "have a mind so happily attempered and balanced by nature, that education has but little to correct."

As with the mind so with the body. Surveying the multitude corporeally, we find that in some the blood vessels are full and prominent, while in others they are hid beneath the surface. In some, the skin is thin and florid; in others, it is of a denser texture and of a paler hue. In some, the hair and the eyes are light, in others, dark; and these differences exist while all seem to enjoy an equal degree of health, and each class has its representatives among the octogenarians of every clime.

Upon closely inspecting this almost endless variety of character and constitution, it is found that certain peculiarities attach themselves to certain classes of individuals independent of all geographical bounds or hereditary appurtenances, and that thus, while individuality remains undisturbed, this mighty crowd may be arranged under distinct and definite orders. Hence the early attempt at the temperamental classification of the human family. Now we all know that in the natural and healthy condition of the system, there is a nicely balanced adjustment of all its parts and functions, so proportioned the one to the other as to produce the most perfect harmony in all their varied actions, and yet without the slightest detriment to health, certain permanent variations are admissible.

"This peculiar state of the system dependent on the relation between its different capacities and functions by which it acquires a tendency to certain modes of action, is what has been denominated its temperament."

Darwin, however, defines temperament "a permanent abiding predisposition to certain classes of disease." This, by some is thought to be a definition altogether too restricted; temperament embracing the ordinary, normal condition as well as the morbid tendencies of the system. By some, the term idiosyncrasy is used synonymous with temperament; by others, simply to denote certain common varieties of constitution; while others again, and I think with more propriety, restrict the term to denote those singular peculiarities occasionally to be met with, whether constitutional or acquired, where the inhaling of certain odors, the sight and scent of certain animals, and the tasting of certain articles of diet, pleasant and agreeable and innoxious to the generality of mankind, produces certain morbid changes, sometimes sudden and serious and even fatal in their consequences. Thus cats, cheese, vinegar, apples, aye, and the rose itself, must in their turn be kept at a respectful distance.

As I understand it then, *temperament* is not synonymous with either constitution or disposition, but is constitution and disposition combined. It is the constitution of our corporeal part affecting the mind, and the mind again reacting upon the body, and the result of their united action, is the peculiar temperament of the individual.

It is to Hippocrates that we are indebted for the first notice of this subject, and he may emphatically be styled the father of the temperaments, as by the unanimous consent of the scientific world, he is that of physiology in general and of medicine in particular. Not that he was the first physician in the same sense that Adam was the first man, as some have been ignorant enough to suppose.

Medicine was cultivated to some considerable extent before the time of Hippocrates, but not as a distinct science. And although no medical writer before him had employed the aid of philosophical reasoning, and although he was confessedly the first who taught that anatomy and physiology were the true basis of medical acquirements, still much had already been done by way of collecting materials necessary for giving medicine a permanent rank among the sciences, and physicians had long been regarded as essential to the welfare of the state.

Whether the venerable Machaön, who flourishes so conspicuously in Homer's immortal epic as a kind of surgeon general in the Grecian army, was a fictitious personage or a real character I shall not take upon me to determine, though the evidence is strong that he was one in that illustrious line of ancestry from Esculapius to Hippocrates; but be that as it may, it is clear that the services of a good physician were properly appreciated at least five hundred years before the time of Hippocrates. When King Atrides, at the instigation of Paris, was wounded by an arrow from the bow of Pandarus, his afflicted brother thus addresses him:

“ Now seek some skillful hand, whose powerful art  
May staunch th' effusion and extract the dart.  
Herald, be swift, and bid Machaön bring  
His speedy succor to the Spartan king.”

And when the “ broad shaft” of the spouse of Helen had wounded Machaön himself, and he needed “ that succour he so oft had lent,” Idomeneus is represented as thus addressing Nestor:

“ Ascend thy chariot, haste with speed away  
And great Machaön to the ships convey ;  
A wise physician skill'd our wounds to heal  
Is more than armies to the public weal.”

Indeed Homer immortalizes several surgeons and physicians whose services seem to have been held in high estimation ; such as Agenor, Podalirius, and Chiron ; and Achilles himself was taught the art of healing, and Patroclus, it would appear, was one of his pupils. Homer thus says of him :

“ Still in the tent Patroclus sat, to tend  
The good Eurypylus, his wounded friend.  
He sprinkles healing balms, to anguish kind,  
And adds discourse, the medicine of the mind.”

Cos, the birth place of Hippocrates, had long been celebrated for its school of medicine, and had for a long period been the resort of those who sought instruction in the healing art ; and we are told that it abounded in every facility for becoming acquainted with all that was then known in medicine, and according to Heylyn's cosmography, it was on this island that the “ancient temple of Esculapius was erected.” The ancestors of Hippocrates had for many generations cultivated the knowledge of disease. His grandfather, especially, whose name he bore, and his father, Heraclides, were themselves distinguished physicians. Indeed, it is supposed that several of the seventy-two works attributed to Hippocrates, were in reality his grandfather's.

It has been suggested that Homer, among the Greeks, had some general knowledge of anatomy. Pope, in his excellent essay on Homer, notices it and remarks that “ he probably inflicts more wounds upon his heroes than he otherwise would have done but for the opportunity it afforded him of displaying his anatomical knowledge.” Certain it is that he sometimes is unnecessarily minute in the description he gives of the wounds inflicted, unless we suppose some such design. Witness the following :

“ Beneath the brain, the point a passage tore,  
Crash'd the thin bones and drown'd the teeth in gore ;  
His mouth, his eyes, his nostrils pour a flood,  
He sobs his soul out in a gush of blood.”

Again,

“ Where to the hip the inserted thigh unites,  
Full on the bone the pointed marble lights,  
Through both the tendons broke the rugged stone,  
And strip'd the skin and crack'd the solid bone.”

Again the death of Diore is thus described :

“ Full on his ankle dropt the ponderous stone,  
Burst the strong nerves and crash'd the solid bone ;  
The foe rush'd furious, as he pants for breath,  
And through his navel drove the pointed death ;  
His gushing entrails smok'd upon the ground,  
And the warm life came issuing from the wound.”

Again :

“ Through the right hip with fearful fury cast,  
Between the bladder and the bone it pass’d.”

Again :

“ Him through the hip transfixing as he fled,  
The shaft of Merion mingled with the dead ;  
Beneath the bone, the glancing point descends,  
And driving down, the swelling bladder rends.”

Before physiology could have been arranged so as to deserve the name of a science, a certain degree of knowledge respecting some of its leading facts, must have been occasionally presented to the inquisitive. The opportunities afforded by the early practice of slaying animals in sacrifice and closely inspecting the viscera to ascertain the destiny of armies and of nations, must have taught those thus engaged something of structure as well as something of the functions of the animal economy ; and especially so, when we remember that it was made the duty of the officiating priest to make this examination and consult this oracle, while the entrails of the reeking victims were yet palpitating in expiring life.

We must remember too, that this was almost a daily business, and sometimes whole hecatombs of animals were thus immolated. We have reason to believe, however, that before the time of Hippocrates, very little more had been accomplished in physiology than promiscuously heaping together a few disconnected facts mingled with a thousand vague and fanciful conjectures, as so many isolated specimens of natural history hid beneath mountains of useless rubbish.

Hippocrates, surveying these materials which had been accumulating for ages, applied his mighty mind to their separation and arrangement. He found them distributed as well in traditionary legends as in the more permanent hieroglyphics. And from such materials, scanty and obscure, as of necessity they were, he not only laid the *foundation* of the science of physiology, but assisted in rearing its *superstructure*. His intimacy with Democritus, of Abdera, who was a perfect enthusiast in the study of nature, especially in the animal kingdom, may have contributed to enlarge his knowledge of physiological facts, and encourage him in his studies. The way Hippocrates became acquainted with this truly singular man was remarkable, and I think eminently calculated to add a peculiar piquancy to his already keen taste for this branch of knowledge. The friends of Democritus, you remember, thought him insane, and sent for Hippocrates to decide the question. He found him in the open air, seated on a stone, away “ from the common haunts of men,” surrounded by a

multitude of half dissected animals, and furnished with the proper materials for noting down his observations.

From a concealed position, he carefully watched all his movements, until at length becoming satisfied that there was no cause of anxiety on the part of his friends, he addressed them in this remarkable manner: "So far from Democritus being insane and beside himself, his pursuits are of the utmost importance to the well being of his race, and my only regret is, that want of leisure from my own professional engagements does not allow me to enter upon similar pursuits." After the expression of such sentiments, need we wonder that he did find time for "similar pursuits."

The history of the temperaments is properly, if not necessarily, blended with that of the man who has the honor of first describing them and of bestowing upon them names which have been handed down for more than twenty centuries.

Hippocrates then, as we have already more than hinted, was by birth a Grecian, born on the island of Cos, or Coos, now called Stanco, or Stanchio, one of that renowned cluster so profusely scattered over the *Ægean* sea, called the Grecian Archipelago. After spending the earlier periods of his life in close study in his native isle and becoming master of almost every branch of learning then in vogue, especially medicine, he spent several succeeding years in foreign travel, visiting the principal seats of learning in Greece and Asia Minor and Europe itself, spending much of his time in transcribing those cases of successful treatment of diseases which it was at that time the custom to place on record in temples dedicated to various deities. He then returned home and devoted the remainder of his life not only to the diligent practice of his profession, but to the revival of medical literature, establishing it upon a basis calculated to give it permanency, while suffering humanity shall require medical assistance.

While no individual was perhaps better fitted by nature for the undertaking, no one could have been surrounded by circumstances better adapted to further his great designs. His ancestry, as we have seen, (and maternally he claimed to have been the twentieth from Hercules,) was of a character to inspire him with unbounded ambition and untiring zeal. Besides, all that was known in medicine and the collateral branches of knowledge was not only at his command, but he had the assistance of his two accomplished sons, Thessaulus and Draco, and of his, if possible, still more accomplished and devoted son-in-law, Polybus. With such facilities, what might not have been expected from such a man.

In one particular, the character of Hippocrates shines out

with a lustre that still guides and encourages every physician who loves his profession for its own sake. He despised *trickery* and *cunning* and *artifice*. He entertained the most exalted views of the importance and the honor of the medical character, and on every occasion he assiduously, if not religiously, maintained its dignity. We are told on the best authority, (that of Herodotus, one of his earliest biographers,) that he even "exacted from all his students a solemn oath, binding them to certain rigid principles of duty." He was a very close observer of the operations of nature, noticing the changes produced whether morbid or normal, with a singular degree of accuracy. The delineations of disease which he has left on record are, at this distant day, still found true to nature; a proof at once of the faithfulness of his descriptions, and of the unvarying laws which govern the animal economy.

But how true is it that most great men have some detracting foible. Hippocrates had his; for to so great a length did he carry his veneration for nature, (but in his estimation, be it remembered, nature was an active, living, spiritual, intelligent agent, as we shall soon have occasion to see,) that at times he was very unwilling to interpose remedies in disease for fear he should disturb and interrupt her in her course. This, however, was mostly, if not entirely the case in chronic diseases, for in inflammatory cases, he well understood the power of the antiphlogistic plan and occasionally summoned it to his assistance. But I believe it is agreed on all hands, that his practice was usually very inert, and that he became almost an *expectant*, "and seemed to merit," says one, "the sarcasm of the Roman physician Asclepiades, who called the expectant practice, a mere *meditation on death*, a solicitude to observe how a disease left to itself would terminate, and what length of time it would require to destroy the patient." Is it not to be feared that the school of the *dogmatists* has not become entirely extinct? Do we not find something of their "expectancy" revived in our day. Giving a "dog" another name was never known to change its nature, and the paradox may even yet be verified, that new doctrines are sometimes to be found in very old books.

The theories of Hippocrates, like all other theories in the infancy of the science, partook largely of the fanciful. What else could be expected? With as much reason might we look for a correct outline of a beautiful landscape from one born blind, as correct theories, amid so much darkness. The wonder is, that with so little light he saw so clearly.

"He conceived that a certain principle which he denominated *phusis*, nature, exercised a general control and superin-

tendence over all the actions and movements of the living human body, and for that purpose was endowed by the Creator with a species of intelligence, directed, however, only to beneficial ends." As subservient and subordinate to this great and prime agent, this general in chief of our corporeal forces, he imagined that the particular functions of the different organs of the body were carried on by means of inferior spirits, powers, or faculties, and also that the whole, as well superior as inferior, were under the influence of the *stars*.

Not that Hippocrates was the author of this fanciful hypothesis of sidereal influence. This probably had its origin in Egypt, long prior to the time of Hippocrates; but the adoption of any theory by men of learning and influence, gives it a hold upon community; an importance with the great bulk of mankind which is sometimes stronger than it could boast of at its first promulgation. In this instance, as far as Greece and of course modern Europe is concerned, he is doubtless entitled to whatever of praise or dispraise belongs to its introduction. Hence the expletive *my stars*, may have had a much earlier and a more honorable parentage than those who employ it are aware of. Hence, too, the frequent reference by poets of both early and later date, to the influence particular stars were supposed to exert over the destiny of individuals born when these stars were in the ascendant. A beautiful allusion to this doctrine occurs in Coleridge's translation of Schiller's Piccolomini. You will pardon me, I know, for quoting it in this place; it is too much in point to pass it in silence. Thekla is made to say:

" It was a strange  
Sensation that came o'er me, when at first  
From the broad sun shine I step'd in, and now  
The narrowing line of daylight that ran after  
The closing door was gone, and all about me  
'Twas pale and dusky night, with many shadows  
Fantastically cast. Here six or seven  
Colossal statues and all kings stood round me  
In a half circle. Each one in his hand  
A sceptre bore and on his head a STAR.  
And in the tower no other light was there  
But from these stars, all seem'd to come from them.  
'These are the planets,' said that low old man,  
'They govern worldly fates, and for that cause  
'Are imaged here as kings. He farthest from you  
'Spiteful and cold, an old man melancholy  
'With bent and yellow forehead, he is *Saturn*.  
'He opposite, the king with the red light,  
'An armed man for the battle, that is *Mars*;  
'And both these bring but little luck to man.'  
But at his side a lovely lady stood,  
The star upon her head was soft and bright,

And that was *Venus*, the bright star of joy.  
 On the left hand, lo ! *Mercury* with wings.  
 Quite in the middle glitter'd silver bright  
 A cheerful man and with a monarch's mien,  
 And this was *Jupiter*, my father's star ;  
 And at his side I saw the *Sun* and *Moon*—  
 'Tis *Jupiter* that brings what e'er is great,  
 And *Venus* who brings every thing that's fair.

\* \* \* \* \*

And if this be the science of the stars,  
 I too with glad and zealous industry  
 Will learn acquaintance with this cheerful faith.  
 It is a gentle and a cheerful thought  
 That in immeasurable heights above us,  
 At our first birth, the wreath of love was woven  
 With sparkling stars for flowers ”

Hence too, in all probability, we can trace the beginning of what may be called *astrological empiricism* ; that star-gazing, necromantic infatuation which ran such a rig during the fifteen, sixteenth and seventeenth centuries, to which the high and the low, the lord and the vassal, the king and the subject, bowed with equal reverence ; so that it cannot be said that empiricism has ever been the exclusive property of any age or nation. Astrological empiricism seems now to have been supplanted by a multitude of other systematic quackeries. There is the mesmeric and magnetic and hydropathic, hot and cold, and last and least of all the homœopathic infinitesimals, in which, if invocation is not made to the nonentity of sidereal influence, it is to the equally imaginary influence of infinitesimal divisibility. The old star-gazing mania into Hahnamania, and confidence in pretended agencies operating through infinite space to utopian agencies operating through infinite nothingness. Etherial influence is exchanged for sugar plumb potency and the wizzard's wand for the Homœopathic Manual. Officious trumpeters heralding the superiority of astrological practice and dealing out their signs, symbols and enchantments to the gaping crowd, for homœopathic missionaries, importuning a trial of skill, or dealing out their sweet ideal doses with an assiduity and assurance which certainly was not surpassed by their illustrious predecessors. And although the intentions may sometimes be humane, still even a good motive will prove but a poor atonement for a fatal result.

Astrology, the queen of the mystic sciences, like homœopathy the queen of all modern abracadabras, owed most of its success to the flattery it bestowed upon human vanity, while it thus proved seductive to human credulity. I leave you gentlemen at your leisure to calculate how much society has gained by the change. It is certainly in favor of homœopathy, that

its infinitesimal blessings may be obtained by any one able to pay the price, whereas the healing power of the sage who professed to cure by consulting the planets and the stars in their spheres, could only be bestowed upon the lucky wight who could tell the exact moment of his birth. This known, his diseases could be instantly cured and his destiny at once revealed. But on the other hand, in the range of its operations and the number of its adherents, astrological empiricism had greatly the advantage of the homœopathic. For, besides attempting to cure all manner of diseases, we are assured that marriages were not contracted, favors were not sought, nor enterprises undertaken, without consulting this fantastic science. The strength of no man's mind seemed proof against its power. Even Lord Bacon himself, that mighty intellect, we are informed, was to some extent a believer in it; and so, even as late as the present century do we find Buonaparte the conqueror in a hundred battles, a firm believer in the guiding and guarding influence of his particular star.

But to return to the sage of Cos. "Hippocrates regarded the human body as divided into three parts. *Solids, fluids* and *spirits*, and that ultimately these three were resolvable into what at that time were believed to be the four elementary principles of matter; *earth, air, fire, and water*; and the predominance of one or the other of these elements in particular individuals, constituted the prevailing temperament, characterized by the peculiar combinations of the four qualities—dry and moist, cold and hot." Hence arose his doctrine of the temperaments. He supposed the blood to be composed of four parts, and each part distinguished by its color—red, black, yellow and white or phlegm. The four qualities, dry, moist, cold, hot, were supposed to confer the specific characters of the four ingredients of which the blood was thought to be composed. The red part of the blood he supposed to be produced from the heart. The phlegm or serum from the head. The yellow came from the liver, and the black from the spleen. Hence he derived the appellations for the four general divisions of the temperaments; *sanguine, phlegmatic, bilious, and melancholic*. Sanguine, when blood predominates, and phlegmatic, when there seemed a preponderance of water. The bilious, or choleric was constituted when the yellow bile seemed most to abound, and the melancholic when the black bile seemed to possess the ascendancy. To make these four divisions correspond with the four elements, he or some of his followers conjectured that the basis of the sanguine was *air*, because this temperament is characterized by lightness, hilarity and mirth, launching off into the airy regions of fancy and becoming at





G. & W. Endicott N. York.

From *Lavater*.

THE TEMPERAMENTS AFFECTED DIFFERENTLY BY THE SAME OBJECT.

times lost in endless wanderings. The basis of the phlegmatic was supposed to be *water*, because the cold, indifferent phlegmatic wraps himself up in his own cloak of selfishness, and thus folding his arms in unconcern, chooses rather to float upon the stream than to stem its current, attempting that only which can be obtained quietly and without effort. That of the bilious or choleric, was supposed to be *fire*, for a little and sometimes a very little excitement soon warms him into a flame of passion, an ungovernable heat of temper. Far reaching ambition, high and lofty distinction, are the idols he worships. *Earth* was supposed to be the basis of the melancholic—his eyes are always directed to the ground. His back bent with care; and his delight seems to be to dig into the abstruser sciences, to fathom hidden mysteries. Solidity and firmness, and depth of purpose characterize all his undertakings.

Moor's translation of Lavater's large work on physiognomy, contains a plate illustrating the four temperaments, which is spoken of by several writers in terms of high commendation, a faithful copy of which is here given. Four men are represented past the meridian of life, engaged in the critical examination of a painting. One individual is represented earnestly engaged in explaining the picture. His countenance and manner indicate great earnestness. He seems to be confident that he understands perfectly the design of the artist, and anxious that his companions should embrace his views, and as he talks his thermometer evidently rises. This, I presume, represents the bilious or choleric temperament. The individual whom I think represents the sanguine temperament, seems overcome with feeling, reminded as it were of some afflictive scene through which he has passed, and applying his handkerchief to his face, endeavors to conceal his emotion. The third figure is represented with his head leaning forward, that he may get the closest view of the painting. His countenance is wrinkled with care and indicates deep penetration and absorbing interest. His attention seems drawn off from all surrounding objects. This, I presume, is meant to represent the melancholic, while the cold and lubberly phlegmatic is furnished with a comfortable arm chair, his eyes seem vacantly fastened upon the canvas, and with his hands upon his knees, he seems listening to all the speaker has to say with an air of indifference, and appears as little moved as if viewing some tranquil evening landscape.

Examples such as these are doubtless to be found in almost every social circle, certainly in every neighborhood. Such then was the doctrine of the temperaments, as given to us by

Hippocrates and his followers; a branch of physiology which at one time occupied a large and important place in medical education. It was upon a thorough knowledge of the temperaments, that our medical fathers predicated important principles of practice.

The names which Hippocrates gave to the temperaments, have been incorporated into the language of every enlightened nation on the globe. And is it not a little singular that amid all the upturnings and revolutions of medical and philosophical theories, the classification of the temperaments adopted by Hippocrates nearly five hundred years before the Christian era, is, with some trifling variations, that which has been adopted by all the best physiologists from that distant period to the present time. This too, is the more remarkable when we consider how scanty and poor the materials must have been, whose assistance could have been of any avail.

For at that time the circulation of the blood was not understood, and no distinction was made between arterial and venous blood. It was then believed that the arteries were merely for the purpose of containing air as the word imports. Hippocrates himself was at a loss to determine whether the veins had their origin from the liver, the heart, or the brain, and he includes ligament, tendon and nerve, under one name, making no distinction between their respective uses in the animal economy; and then too, the utter groundlessness of most of those opinions upon which the classification itself was founded. Opinions now known to be but "the baseless fabric of a vision," and which have been laid aside for more than five hundred years. We shall see, however, by pursuing the history of the temperaments a little farther, that many attempts have been made to overthrow the Hippocratical classification and to substitute other divisions and employ other terms, but thus far the attempts have all proved singularly unsuccessful, and, in all probability, it will be a very long time before the words sanguine, bilious, phlegmatic and melancholic, with their compounds will be dropped by lexicographers, or noted only as obsolete expressions. Let us for a moment survey the theories then in vogue respecting the sources of the four fluids out of which the four temperaments were first formed. It was supposed, as we have already hinted, that the heart was a kind of secreting gland and actually manufactured the blood instead of being merely an engine for its distribution. Again, the term melancholy is compounded of two Greek words, signifying black bile. But we know of no such substance pertaining to the animal economy as black bile, and then the strange idea that the spleen should be honored as the un-

doubted source from whence it came. The black bile of the ancients was, doubtless, the venous blood, blood not yet oxygenized by passing through the lungs; a process, of course, unknown to them. Once more, phlegm with the ancients, according to Arbuthnot meant any cold humor or thin secretion, although it comes from a Greek word signifying heat, they, however, he says, had their hot as well as their cold phlegm. In some of our old nomenclatures we find a disease called phlegmatorrhagia, a compound of the same word, a disease characterized by a copious discharge of thin, watery fluid from the nose and eyes. This fluid they supposed was produced in the brain; the eyes and the nose being the natural outlets. The chilliness which accompanies a fresh attack of influenza may readily have suggested the idea of a cold humor, but to make the brain nothing but a great spring of cold water—the true fountain of phlegm—seems odd enough to us. This hypothesis, however, was probably in vogue centuries before the temperaments were described. See, as an historical fact, that passage of scripture written nearly two hundred years before Hippocrates. “Oh that my head were waters and mine eyes a fountain of tears,” &c.

Of the four theories concerning the sources of the four fluids out of which Hippocrates produced the four temperaments, only one of them made the least approximation to what is now known to be their true origin. The yellow bile was then known to be produced from the liver. Is it not then singular that a classification founded in so much error, should have stood the test of so many centuries.

Cullen accounts for this phenomenon by presuming that Hippocrates drew his description of the temperaments directly from nature herself, and then adapted them to the prevailing theories of the day, and this seems the more probable when we remember his character for close observation.

Galen, another celebrated physician of Greece, who flourished about three hundred years after Hippocrates, having been born at Pergamos about one hundred and thirty years before Christ, “still adhering to the humoral pathology, attempted to improve upon the classification of Hippocrates, and made nine divisions, or genera, adding five to those already received.” His additions, however, have generally been considered of little value, and some, indeed, think that with the exception of his muscular temperament, he in reality added nothing valuable to what he attempted to remodel.

For nearly two thousand years we have no other account of any attempt having been made to call in question the physio-

logical authority of this ancient father, and his doctrines were everywhere received as unquestioned medical law, and practiced upon with the utmost veneration and confidence, a reign sufficiently long to gratify the tallest ambition.

At length Stahl, a German physician and chemist, undertook the unwelcome task of doubting the correctness of this ancient order of things, and endeavored to produce something better. He was born in the year sixteen hundred and sixty, and was doubtless a man of great powers of mind and of extensive learning.

That which more especially gave him his celebrity, was his supposed discovery of a new principle in matter which he denominated phlogiston. His idea was, that pure fire, or the matter of fire, existed in a dormant state in all combustible bodies as an ingredient in their composition, and if we may judge from history, the whole scientific world seemed fairly set on fire by this imaginary fiery element.

Stahl overhauled the temperaments, but instead of giving to them new names, contented himself with merely promulgating a new theory to comport with his peculiar pathological views. He conjectured that the condition of the mind, and not that of the fluids, was the cause of all the morbid changes in the body. That the mind, or as he called it, the "anima" acted upon the fluids of the body in such a manner as to produce the temperaments. Thus he affirmed *thin* blood constituted the phlegmatic temperament, *thick* the melancholic. *Hot* blood the sanguine, and *sour-acrid* blood the bilious or choleric. This theory has been characterized as the "Humero mechanical theory of the temperaments," and is said to have met with universal acceptance for more than half a century. But how transient is human glory, and how insecure the foundation on which it rests! Lavoisier, the celebrated French chemist, burst this bubble when he demonstrated by a succession of the most splendid experiments that Stahl's doctrine of phlogiston was a mere "figment of the imagination;" having no existence but in fancy.

Boerhaave, the distinguished professor of physical botany, at Leyden, who has now been dead a little over one hundred years, being dissatisfied with the ancient division of the temperaments, constructed a new one upon the old basis, and to the four of Hippocrates, added four more to complete the supposed deficiency, and to make them more conformable to his peculiar notions respecting the *consistency* of the fluids. The four he added he called the *dry*, the *wet*, the *hot*, and the *cold*.

But the most formidable opponent this ancient order of

things had to encounter was Haller, a Swiss physician of great *eminence, industry, and wealth*; a triple compound of character, applicable to but few physicians of the present day.

"Haller," says one of his biographers, "was introduced upon the stage about half a century after Boerhaave, and perfectly amazed the whole scientific world by the rapidity and profundity of his productions." He too, attempted a new arrangement of the temperaments grounded on the *irritability of the solid fibre*, or upon what he called the "vital actions of the system." Haller, however, only made four temperaments and retained the old names. According to him, when the solid fibre united great firmness with great irritability, then the habit was bilious. When firm but less irritable, then it was sanguine. The melancholic temperament was constituted when the fibre was very lax and at the same time very irritable, and when below par in both tone and irritability, the result was the phlegmatic.

Dr. Darwin, of Derby, in England, at once physician, philosopher and poet, following in the wake of Haller, likewise chose the vital power as the basis of his division. He also made four temperaments, but rejected the Hippocratical names and denominated them in accordance with his peculiar theory, to which we have already alluded. The *irritative*, the *sensitive*, the *voluntary*, and the *associate*, or as he terms them, "the temperament of diseased irritability, the temperament of sensibility, the temperament of diseased voluntariness, and the temperament of increased association."

Bichat, a distinguished French anatomist and physiologist, dissatisfied with the old division of the human body, determined to attempt a division more in accordance with the advanced state of the natural sciences, and although but a young man when death ended his labors, it must be allowed, that few during even a long life ever accomplished more, and very few minds, perhaps, were better adapted to the task he undertook. He found the body made up of different organic arrangements so distinct and so few that he ventured to make these the basis of a new division, and he had the satisfaction of finding his efforts crowned with complete success. He made eight distinct organic systems, or perhaps with more propriety it might be said, he described them, for this division of Bichat's seems so natural that it is simply portraying nature on the printed page. His eight systems you know are the *membranous*, the *vascular*, the *glandular*, the *ligamentous*, the *osseous*, the *cartilaginous*, the *muscular*, and the *medullary or nervous*. These, of course, he subdivided.

He found too, that there were constantly in operation six

distinct functions, namely, the functions of nutrition, of generation, of muscular motion, of sensation, of nervous innervation, and lastly the intellectual function.

Upon this anatomical division of Bichat, we are told that the late professor Hallè constructed a new division of the temperaments. He made two grand classes, the one he denominated *general*, which he made to depend upon the proportional development of the different organic systems, and the other *partial*, depending on the development of the different functions. Hallè still preserved, as far as they went, the names originally given to the temperaments, though he found great fault with them. Broussais, however, availing himself of the labors of the professor Hallè, for whom he entertained a profound veneration, constructed an entirely new nomenclature of the temperaments upon the functional development alone, constituting six divisions, which he named respectively, the *gastric*, the *bilious*, the *sanguineous*, the *lymphatico-sanguineous*, the *anemic*, and the *nervous*.

“Neiderhuber, a German naturalist, ascribed all the varieties in the constitution not to corporeal differences at all, but entirely to the amount of vital power each individual possessed.” The individual who could offer the greatest degree of resistance to the inroads of disease, or, in other words, who possessed the greatest tenacity of life, was considered maximum, and he in whom the powers of life were the feeblest was minimum. This theory seems both sufficiently comprehensive and simple at first thought, but a little reflection soon discovers its inadequacy, notwithstanding it is said Martineau adopts it in his writings.

Do we not all know that some very feeble persons possess great tenacity of life, and long bear up under its burdens and vicissitudes, living on through an amount of suffering and privation which is truly astonishing. On the other hand, do we not often find the most robust and healthy, offering but little resistance to the assaults of the great destroyer, falling victims to his power at the very commencement of the contest, verifying the truth that “the race is not always to the swift nor the battle to the strong.”

But the author, who is supposed to have thrown more light upon this subject than any other, at least for many years, is Cabanis. He is said to have wielded a powerful pen upon any subject he handled. He was born at Conac in France, and divided his time between politics and medicine. He was the bosom friend of Mirabeau, and sat in the council of five hundred, and in the senate of Napoleon.

“In writing upon the temperaments he took advantage of

all that had already been done in this department. Carefully surveying the different doctrines which from time to time had been advanced, and produced a system combining in one, the three principal systems, viz: the humoral, the mechanical, and the vital." He makes six temperaments, the four first are those of Hippocrates, but while he retains his names, he, of course, rejects his philosophy. The first four, viz: the sanguine, the melancholic, the choleric, and the phlegmatic, he ascribes to several causes combined; first to the tone of the solids; second, to the quantity and quality of the several healthy fluids; third, to their relative proportion; fourth, to the size and power of the lungs, heart, liver, &c.; and fifth, to the sympathetic communication subsisting between all these parts. His fifth and sixth temperaments are the muscular and the nervous, which he says result from the reciprocal predominancy of these two systems, the one above the other." This division of the temperaments has been adopted in full by his countryman, Richerand, who thirty years ago was perhaps the most popular physiologist of any country, notwithstanding the detracting influence of his materialism; a system of error which he loses no opportunity of foisting upon his readers. It is a great drawback to his otherwise excellent work.

Richerand not only adopts this division, but has been at great pains to illustrate the different temperaments by rich and copious references to biographical history.

The muscular temperament, however, of Cabanis, or as it is sometimes called, the athletic, I think can be shown to be nothing more than the sanguine placed under circumstances favorable to muscular development, such as laborious out-door exercise, good living, a freedom from care and anxiety. And as for his nervous temperament, it is confessedly so much of a manufactured article, so entirely dependent upon diseased sensibility, the result of abused civilization, that it deserves neither a habitation or a name with the healthy temperamental family.

I shall close this hasty glance at the history of the temperaments by alluding to one more attempt to overturn the Hippocratic arrangement. It is the production of the present century. A prize review of it may be found in the seventeenth volume of the *Medico-Chirurgical Review*, to which I have already been greatly indebted for assistance in this address. Although its basis resembles that of Hippocrates in as much as it is predicated upon the relative proportion of certain functions, it still differs from his in employing the three great cavities of the body, the abdomen, the thorax and the head as the points of comparison, and giving to the temperaments en-

tirely new names. I allude to that of the late M. Thomas of France. He supposes that there are seven grand divisions of constitutional character among mankind, and that the true ground of distinction between men, is the relative size of the *abdomen*, the *chest*, and the *head*," or, in other words, the quantity of food an individual is capable of digesting, the volume of air he can respire, and the degree of thought his brain can endure; taking it, of course, for granted that the size of an organ is the true index of its functional capacity. His first division he calls the *mixed* temperament, in which the three great cavities bear an equal proportion to each other. The second, the *cranial*, where the head is proportionally larger than either the chest or the abdomen. The third the *thoracic*, in which the chest is developed more than either the head or the abdomen. The fourth, the *abdominal*, where the dimensions of this cavity are more capacious than those of either the head or the chest. The fifth, sixth and seventh are binary compounds of the second, third and fourth, in which the cranium and thorax preponderate over the abdomen or the cranium, and abdomen over the thorax, or the abdomen and thorax over the cranium, denominating them respectively the *cranio-thoracic*, the *cranio-abdominal*, and the *thoracico-abdominal* temperaments.

"This" says the writer to whom I have already alluded, "may be called the mathematical division of the temperaments. The proportional dimensions of the three great cavities being ascertained, a single rule in arithmetic is expected to settle the question and determine to which temperament the individual belongs." Now if it were always true that those who have the largest heads have always the most intellect, or those who have the most considerable development of the abdominal cavity are the largest eaters, then there might be a truthfulness in this division which time might sanction and science own. But unfortunately for this hypothesis, the size of an organ by no means always denotes its functional capacity. It is not always the most capacious chest which arterializes the most blood, nor the largest liver which secretes the most bile; neither does the quantity of food consumed bear any uniform proportion to the abdominal circumference of the individual. These, I presume, may be assumed as well known facts. But not so, according to M. Thomas. Fact must give way to fancy, and accordingly "the mysteries of function are now no longer to be talked of. The perplexities of metaphysics are now no longer to be encountered. The carpenter's rule and the school-boy's compasses have removed every difficulty. Mind may now be measured by

the foot, function by the yard, and the force of passions the most unlimited, can be subjected to Gunter's scale. It was once thought that man was as much a binary compound as a biped, and that his material ingredient was not only inferior, but in all things subservient to his moral principles. But now it appears that moral principle is the product of material structure, and the size of an organ the measure of its function; and thus for every square inch of solid matter we have a certain forth-coming of vital power!! Mensuration then, being the basis of metaphysics, anatomy must be studied by the casuist before judgment can be given upon cases of conscience, and by reading the culprit's skull the phrenologist can ascertain without the hazard of perjury or the subtleties of the law, not only whether he be a thief, but whether he had stolen ten or ten thousand pounds."

The visionary Lavater put forth a scheme equally fantastic and absurd, and calculated to effect about the same object. He conceived it possible to construct a sort of differential thermometer, which upon application to certain parts of the body, was expected to give the precise temperament, or to use the language of his translator, that "temperament actually made a difference in the temperature of the body. That there is a certain degree of irritability after a given point of irritation," and that an instrument which he denominated a frontometer measuring the 100th of a degree of heat would readily distinguish not only the general temperament of the individual but the particular combination of temperament to which he belonged.

I need scarcely add that Lavater and his project died together, and we hazard nothing in predicting that a shroud of equal oblivion awaits this recent production of French materialism.

We have now pursued the history of the temperaments, desultory enough to be sure, but sufficiently close and sufficiently far to be satisfied that most of those who have written upon the subject since the days of the Grecian fathers have added but very little to the labors of their predecessors. If occasionally they have variously modified their doctrines and divisions they have certainly sometimes subjected themselves to the charge of "darkening counsel by words without knowledge," and a succeeding age has rather restored the old than confirmed the new. "The four cardinal points of Hippocrates" says another "have been advocated throughout, although sometimes under new designations, and his followers have rather been loading the points of the compass which were already known, with a new nomenclature than actually adding to their number."

Inasmuch therefore as every attempt heretofore made to overthrow the Hippocratical division of the temperaments has proved abortive—and that too notwithstanding the task has been undertaken by many of our medical Goliaths—for me to attempt it would be justly deemed both presumptive and useless. But had I the power I should certainly lack the inclination, for I must confess I would much rather furnish my mite to protect than to demolish this venerable relic of medical antiquity.

I have thought that it might be thus familiarly illustrated:

Let the living, healthy, human body be represented by the earth which we inhabit. *Anatomy* then would be the physical geography of the man; *Physiology* his political and the *temperaments* that department of his political geography which relates to the science of government. As in geographical mappery we divide the world into two hemispheres, the eastern and western, and delineate them as if each hemisphere had two poles (though strictly speaking that cannot be) from which radiate lines of longitude meeting upon the equator, so in temperamental mappery we may divide the temperaments into two hemispheres, each hemisphere having, as it were, two poles, the supposed dwelling places of the pure, unmixed temperaments. The *sanguine* and the *melancholic* having no characteristics in common are therefore antipodes to each other, upon the *moist* and the *dry* hemisphere. Likewise the *bilious* and the *melancholic* having nothing in common are antipodes to each other, upon the *hot* and the *cold* hemisphere. Comparatively few of the human family would be found dwelling at either pole of either of these hemispheres, for very few individuals are any where to be met with in whom the temperaments are pure and unmixed, each one however would have his own peculiar latitude at a point on one side or other of the equator determined by the proportional preponderance of the governing power emanating from the poles, those on the equator being of course equally balanced in whom neither temperament can be said to preponderate, and the spaces between the two temperate zones and the equator would be the most densely populated.

This illustration may at first view appear altogether too fanciful, but upon reflection, I think it will be found to present at one glance an impressive embodiment of the HIPPOCRATIC DOCTRINE OF THE TEMPERAMENTS.



